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History of the First Baptist Church  
of Wilkes-Barre and the First Welsh Baptist  
Church of Scranton, Penn'a

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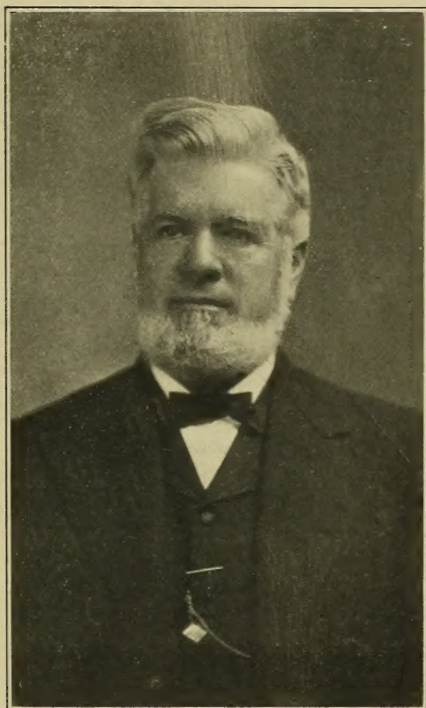
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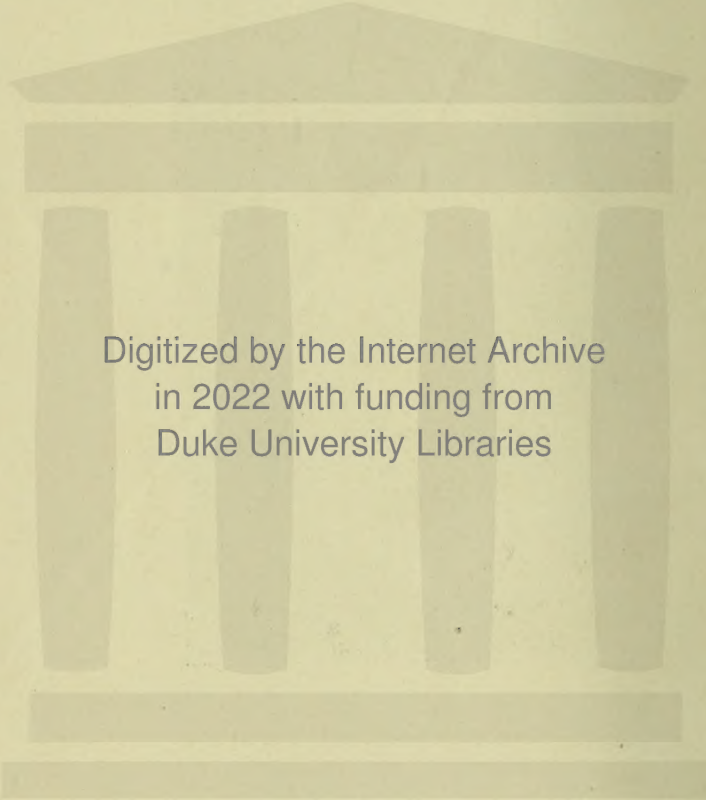


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JOHN T. GRIFFITH, D. D.  
"Crozer Seminary's First Ordained."



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# History of the First Baptist Church of Wilkes-Barre and the First Welsh Baptist Church of Scranton, Penn'a

By JOHN T. GRIFFITH, D. D.

AUTHOR OF  
MORGAN JOHN RHEES



## Brief Biographical Sketches of Welsh Baptist Ministers of Pennsylvania, Etc.

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PRESS OF  
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1905

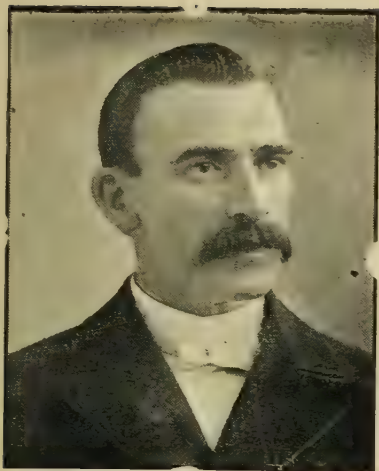


This pamphlet is dedicated to the Rev. H. G. Weston, D. D., LL. D., who has been the greatly beloved President of Crozer Theological Seminary from its opening in 1868 until now.



All the cuts in this pamphlet represent the ministers who officiated at the Jubilee Services of the First Welsh Baptist Church of Wilkes-Barre, Sundays, Nov. 19 and 26, 1905.





J. E. DAVIS, M. A.



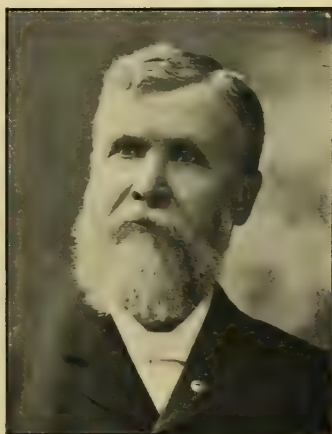
J. T. LLOYD, D. D.



B. F. G. MCGEE,  
D. D.

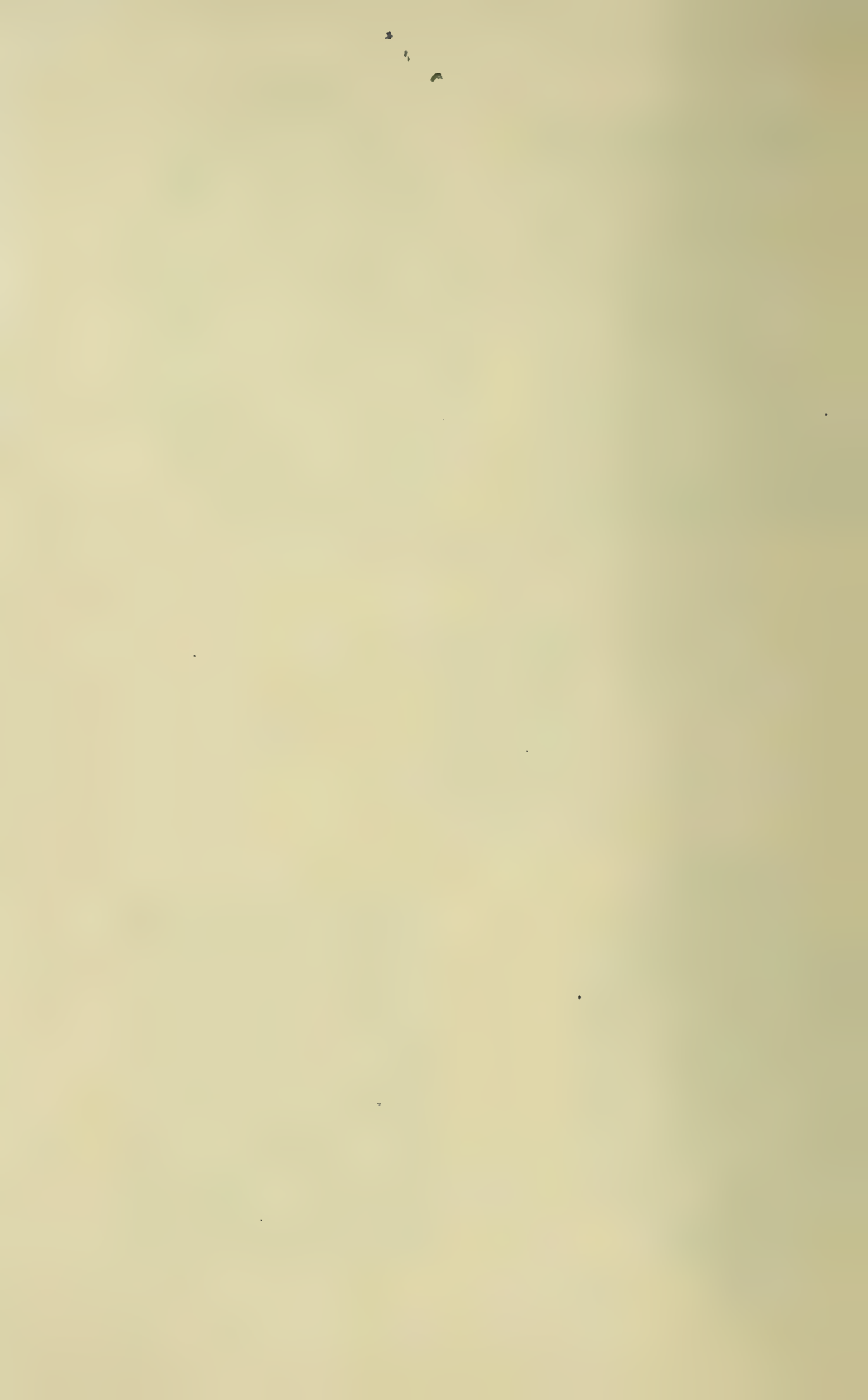


R. E. HEMENS.



D. R. DAVIS.





John T Griffith

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## CONTENTS.



	Page
First Welsh Baptist Church of Wilkes-Barre .....	4
Sketch of the Church .....	5
Its Pastors .....	17
Its Present Officers .....	21
First Welsh Baptist Church of Scranton—	
Sketch of its History .....	23
Its Choristers .....	41
Preachers Raised by it .....	42
Its Missions .....	44
Its Present Officers .....	45
William Richmond, founder of the Church.....	46

## INTRODUCTION.

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The sketch of the History of the First Welsh Baptist Church of Wilkes-Barre was delivered Sunday afternoon, Nov. 19, 1905, on the occasion of their Jubilee, when all their debts had been paid, and at the close the church unanimously voted to have the address published in a pamphlet form, and they pledged themselves to take one hundred copies. See "Souvenir Program" and the "Wilkes-Barre Record" for full reports of these memorable meetings.

Inasmuch as the writer had been gathering the history of the First Welsh Baptist Church of Scranton for years, he felt that the history of both churches would be very proper together, as both occupy important centres in the Wyoming and Lackawanna valleys.

The writer is far from claiming perfection, but these two sketches are presented as the foundation of Welsh Baptist history in these two cities, and as his tribute to the memory of the founders of these churches, many of whom were among his most intimate friends forty years ago.

JOHN T. GRIFFITH.

Nov. 21, 1905.

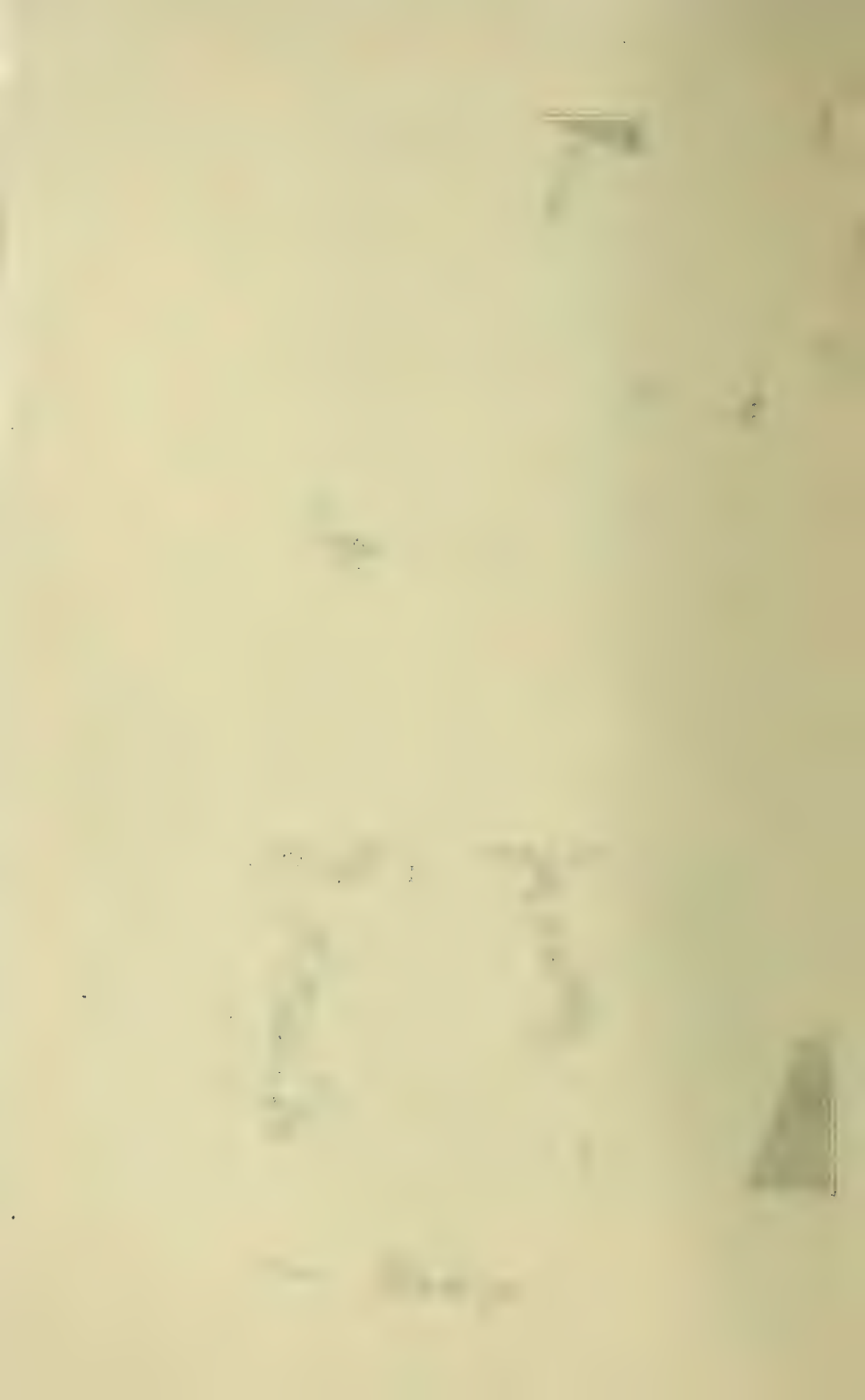




REV. J. M. LLOYD.



MEADE STREET CHURCH.



*"The Lord hath done great things for us, whereof we are glad." Psalm 126 : 3.*

Christian Friends:—Permit me at the very beginning of my address to sincerely congratulate you both as pastor and church on your great success in liquidating the debt, and in beautifying your church home, so as to make such a meeting as this possible. I have been requested by your committee to give an address on the history of your church, but in attempting to do this I wish to say that it is a difficult task to do so as completely as it might be done, because of the fact that some time ago the early records of the church were lost by fire, but we will do the best we can. Baptist history in the vicinity of Wilkes-Barre dates as far back as 1762, when the Rev. William Marsh, a Baptist minister from Newtown, New Jersey, and others came and started a colony at Mill Creek, about three miles north of Wilkes-Barre. Marsh was originally a Congregationalist minister, having been ordained as pastor of a Congregational Church at Mansfield, Connecticut, in 1749, but in 1751 he and his associates moved to Newtown, New Jersey, and there in 1752 he was baptized by Elkanah Fuller. Then he baptized Elkanah Fuller, and in 1753 he baptized others, and in November, 1756, these were organized into what is known as the Wantage Baptist Church, New Jersey, and in 1762 he and others, as stated, came into the Wyoming Valley and settled at Mill Creek, and in October, 1763, he and several others were massacred by the Indians, so that this ended the work at that place.

Now, this was the first attempt to establish a church in this valley; it is true that Zinzindorff and other Moravian preachers had been in the valley in 1742, but this was among the Indians, however, William Marsh was the first to preach among the white people, and if those Indians had behaved themselves, the first church in the Wyoming Valley would have been a Baptist Church.



## ITEMS PERTAINING TO WILLIAM MARSH.

In the minutes of the Philadelphia Baptist Association for 1761, there is a list of 29 churches and their pastors, representing Pennsylvania, Jersey, Virginia, Maryland, New England and New York, gathered by Morgan Edwards, among them, we find Newtown, Jersey, with Wm. Marsh as pastor. This was the first time for such a list to be published. His name also appears in a similar relationship in the minutes of 1762, and 1763, this was the last time for his name to be reported, but in the minutes for 1764, there is a list of 31 Baptist churches, with the dates of their origin, and the names of their pastors at the time of their organization. Among them we have Newtown, Sussex County, New Jersey, organized November 14, 1756, with 8 members, with William Marsh as their pastor. I state these facts to you, because if any of you should happen to consult a History of Luzerne County in the Historical Library of Wilkes-Barre you would find William Marsh set forth as a Congregationalist—a great many of the Congregationalists of Connecticut became Baptists in those years, and among them William Marsh. This, I trust, will put this matter right for coming historians in this valley.

Though different persons are spoken of as having preached in the vicinity of Wilkes-Barre even in the 18th Century, yet it seems that the honor of having first established a Baptist Church in Wilkes-Barre belongs to the Rev. A. L. Post as far as human instrumentality goes. In August, 1842, the Rev. A. L. Post of Montrose, Pa., began a series of meetings in Wilkes-Barre which were owned of God in the hopeful conversion of several precious souls who followed Jesus in baptism. Mr. Post was a missionary aided by the Baptist Board of Pennsylvania. In the month of September, 1842, he began a meeting at New Troy, the result of which was the baptism of some twelve or fifteen converts—materials were thus gathered for the formation of a Baptist Church, hence by request delegates from neighboring churches met at Forty Fort December 7, 1842, viz.: Braintrim, Eaton, Northmoreland, Exeter, Plymouth,

Lehman, Bridgewater, Tunkhannock, Union and Huntington. The Council was organized by electing Rev. D. Dimock, Moderator, and Rev. J. Melvin, Clerk. After prayerful deliberation it was unanimously decided to recognize the applicants as the Wilkes-Barre and Kingston Baptist Church.

Rev. D. Dimock preached the sermon from I Cor. 3:16, and the hand of fellowship was given by the Rev. William Frear, charge to the church by the Rev. J. Clark, prayer by the Rev. J. Melvin. The constituent members numbered 33—13 brethren and 20 sisters. Brother Post continued to preach to them occasionally until near the close of 1843. In the beginning of 1845 they called the Rev. C. A. Hewett of Milton, who became pastor, and who preached both at Wilkes-Barre and Kingston until December 24, 1848, when the Wilkes-Barre branch decided that he should give all his time to them. Such was the beginning of the Baptist cause in Wilkes-Barre. The Rev. B. F. G. McGee, D. D., is now the pastor of the above church. As far as I know, there was nothing but English preaching in Wilkes-Barre until the early part of the sixties. From about the year 1865 Welsh Baptists began to come here—among whom we might name William Gregory and his family from Hyde Park. When Mr. Gregory came here he lived next door to the writer on what is now known as Eynon street, Scranton—we were both members of the Welsh Baptist Church, Hyde Park. Nathaniel Griffiths, Jonah Griffiths, John Griffiths and their families came here from Schuylkill. Henry W. Jones and wife; James Rees, a local preacher from Pittston; Aneurin Jones (Aneurin Fardd) and family from Hyde Park; William Richards, Henry H. Jones, George T. Morgan, Nanticoke, and David Davies, who lived on the mountain the other side of Edwardsville, and walked regularly to Wilkes-Barre. Later Evan Rowland and family, John R. Jones and family, John Parry and family and others came here.

Three of the daughters of John R. Jones are members with us at the Immanuel Church, Edwardsville, viz.: Mrs.

Mary Parry, Mrs. Alice Hughes and Mrs. Elizabeth Evans, and last January I baptized one of his little grand-daughters—Edith Hughes—at Edwardsville.

These members were very much scattered in this section, hence their meetings were held at different places. There seems to be different views as to the place where the Welsh of all denominations began their meetings here. Some say that the three denominations, viz.: the Welsh Calvinistic Methodists, the Welsh Congregationalists and the Welsh Baptists, began together at the Empire—others claim that they began at Rolling Mill Hill or Newtown as the place was called then. This is the view of the Rev. T. C. Edwards, D. D., now pastor of the Welsh Congregational Church, Edwardsville, but who was pastor of the Welsh Congregational Church of Wilkes-Barre in 1872, and was the first pastor of that church. He told me Tuesday, November 7, 1905, that after he came here he often used to hear the people speak of their meetings at Newtown, and he also said that the Welsh Baptists met in a hall on the Square, which proves that they did not have a meeting house of their own in 1872.

As far as I can learn they came to the Empire from what was then called Newtown and later Rolling Mill Hill, and at the Empire the separation was made. After this the Welsh Baptists had some preaching services at the First Baptist Church, then situated on Northampton street between Franklin and River streets, but at last they rented Phoenix Hall, on the Square, where they held their regular Sunday services, and their week evening services at the homes of the members. They were supplied by the neighboring pastors and others, such as the Rev. Fred Evans (Ednyfed), Hyde Park; John W. James, Pittston; A. J. Morton, Upper Lehigh; James Rees, a local preacher already named, preached occasionally, and the writer, who was then a member of the Welsh Baptist Church, Hyde Park, and a student at Lewisburg, preached several times in the hall on the Square in 1868.



After having held their meetings thus for some years they decided to organize themselves into an independent Welsh Baptist Church. This was done in June, 1868, in Phoenix Hall. The Revs. F. Evans of Hyde Park and John W. James of Pittston officiated, and in the evening the Lord's Supper was administered to the newly organized church. This was a happy and a memorable day for the Welsh Baptists of Wilkes-Barre. I am sorry that I have not been able to find the names of the constituent members—doubtless most of those already named were among them.

Soon after the organization of the church, Thomas Morgans and Martha Evans were baptized by the Rev. Daniel E. Bowen, who was then pastor of the First Baptist Church. The church continued to depend on supplies until 1869, when they called the Rev. Theophilus Jones from Mahanoy City. Mr. Jones was an able preacher, and a man of ripe experience, and as such was well qualified to guide the young church. Among the first baptized by Mr. Jones were Miss Margaret Jones and Catherine Griffiths. The time had now come when they felt that they must have a church home—up to this date they had met at several places—the school house at Rolling Mill Hill, the Empire, the First Baptist Church on Northampton street, Phoenix and Sutton Hall on the Square, and Williams's Hall on East Market street, but now they had come to the conclusion that a meeting house of their own must be erected, and this need was supplied by the building of a meeting house on Sheridan street. I have not been able to find the details of this undertaking, but have been told that it was done some time in 1873, at a cost of \$7,500.00.

Who can describe the joy of the church when they settled in their first home here, after having wandered from place to place for years. After a pastorate of several years Mr. Jones resigned and retired from the stated ministry on account of his age, though he continued to render valuable service to the churches as a supply until the Lord called him to his reward, February 13, 1896, and his funeral ser-

vices were held in this building. The first statistics that I have been able to find were published in the report of the Association that was held at Hyde Park in 1872. They were as follows:

Baptized, 4; restored, 8; by letters, 13; dismissed by letters, 29; exclusion, 2. Present membership, 64.

Such was the state of the church in 1872. In November, 1876, the Rev. Ebenezer Edwards, then of Webster, New York, accepted a call from the church and began his work at once. Mr. Edwards was an excellent man and an able preacher, and when he came here he had the advantage of finding the church established in its own home, so that he could give all his time to his pulpit and pastoral work, which he did faithfully and successfully, as may be seen from the reports that appeared from time to time in "The Dawn." The name of Mr. Edwards is widely known as an able writer and historian. He served the church as pastor until December, 1880, when he accepted a call from the Baptist Church at Coatesville, Pa. In order that we may have an idea of the progress of the work during this pastorate I will give you the statistics as they appeared yearly in "The Dawn." In August, 1877, the Welsh Baptist Association was held at Ashland, the statistics from this church were as follows: Increase by baptism, 9; restoration, 11; letters, 14; decrease by letters, 11; exclusion, 7; deaths, 3; present membership, 77; Sunday school, 120; collections, for missions, \$7.50.

In August, 1878, the Association was held at Plymouth, when we find the report as follows: Increase by baptism, 6; restoration, 8; letters, 6; decrease by letters, 2; exclusion, 5; death, 1. Present membership, 83; Sunday school, 115. In August, 1879, the Association was held at Parsons, when the following items were given: Increase by baptism, 5; restoration, 6; letters, 9. Decrease by letters, 7; exclusion, 2; death, 1. Present membership, 93; Sunday school, 115; collections for Foreign Missions, \$7.40; Home Missions, \$5.00. In August, 1880, the Association was held at Minersville, when the report from this church was as

follows: Increase by baptism, 3; restoration, 8; letters, 38. Decrease by letters, 11; exclusion, 7; present membership, 124; collections, Foreign Missions, \$11.00; Pennsylvania Baptist Education Society, \$5.00. Such was the state of the church when Mr. Edwards left in 1880 according to the reports.

The church depended again on supplies and remained pastorless for nearly four years, yet the work went on as well as could be expected, as may be seen from the annual reports. In August, 1881, the Association was held at Lansford, when the report was as follows: Increase by baptism, 5; restoration, 15; letters, 5; decrease by letters, 35; death, 1; present membership, 95; Sunday school, 75; collection for Foreign Missions, \$18.18. In August, 1882, the Association was held at Nanticoke, when we find the following items in their report: Increase by baptism, 1; restoration, 3; letters, 22; decrease by letters, 17; exclusion, 6; death, 1; present membership, 98; Sunday school, 69; collection for Foreign Missions, \$24.00. In August, 1883, the Association was held at Shenandoah, when the statistics from this church were as follows: Increase by baptism, none; restoration, 5; letters, 12; decrease by letters, 12; exclusion, 14; present membership, 90; Sunday school, 76; collection for Foreign Missions, \$24.00. In August, 1883, the church kept up in its pastorless condition, and we see also from these reports the wonderful changeableness of church life in America.

In the spring of 1884 a call was extended to the Rev. Sampson Jones of Beaufort, Monmouthshire, Wales. Mr. Jones came here the latter part of May, 1884, highly recommended. His name indicated strength, and he was indeed a strong preacher.

It might be proper to state here that the church had paid \$800.00, which was the debt they owed on their first meeting house on Sheridan street, and had enlarged and improved the meeting house at an expense of about \$1,200.00 preparatory to the coming of Mr. Jones. This was a noble thing to do. The coming of Mr. Jones was

followed by God's approval, as shown in the enlargement of the congregations and in the frequent additions to the church. In the fall of 1884 the Welsh Association was held at Edwardsville, and Mr. Jones was one of the preachers of the occasion, and his first text was Luke 2:25-32. On Sunday evening he and the writer preached at Plymouth from Col. 1:28 and Col. 1:15-18. Inasmuch as I was the youngest I preached first, and when he asked me where my text was, and when I told him that it was Col. 1:15-18, I well remember how excited he became for a moment, when he said: "Why, I intend to preach from that chapter." "Well," said I, "never mind, there is material enough in that chapter for both of us," and he preached an excellent sermon from the 28th verse of the same chapter, "Whom we preach," &c. That was his first Association to attend in America, and he made an excellent impression. Nine of the preachers who took at that association have gone to better reward.

In August, 1885, the Association was held at Olyphant, and the report from this church contains the following facts: Increase by baptism, 47; by letters, 11; restoration, 12; decrease by letters, 4; exclusion, 6; death, 6; present membership, 161; Sunday school, 175; collection for Foreign Missions, \$24.00.

In August, 1886, the Association was held at Slatington, when the figures were not quite so large: Increase by baptism, 4; by letters, 9; restoration, 16; decrease by letters, 12; exclusion, 15; death 4; present membership, 135; Sunday school, 120. The report of 1887 is more encouraging which was sent to the Association that was held at Providence May 21-23: Increase by baptism, 22; by letters, 11; restoration, 6; decrease by letters, 5; exclusion, 1; death, 3; present membership, 152; collection—Welsh Association Missions—\$25.43. In 1872 at its annual meeting at Hyde Park the Welsh Baptist Association organized a Welsh Home Mission Society to aid in the planting and support of churches, within its own bounds, and for



years it rendered valuable service and is still doing good service.

In May, 1888, the Association was held at Plymouth, when the letter from this church contained the following items: Increase by baptism, 4; by letters, 31; restoration, 4; decrease by letters, 9; exclusion, 11; deaths, 2; present membership, 168; Sunday school, 150; collection for Foreign Missions, \$20.00.

Thus the work went on prosperously. About three years after the settlement of Mr. Sampson Jones the church decided to change their location from Sheridan street to Meade street. Hence on a certain Sunday evening the members raised among themselves \$1,000.00 to buy the lot on Meade street on which the church now stands. The work on Meade street meeting house was begun in 1888 and finished in 1889. Before this house was finished the meeting house on Sheridan street was destroyed by fire, which made it necessary for them to move to Jeremy Hall, and here they worshiped until they entered this house on Meade street, which doubtless was an occasion of great joy to all who were interested in the welfare of this church.

The present meeting house was dedicated August 17, 18 and 19, 1889. The following ministers officiated on the occasion: Saturday evening—Revs. Jacob E. Davies and William D. Thomas. Sunday—At 10 A. M., Revs. E. Jenkins and John W. Williams, D. D.; at 2 P. M., Revs. Hugh Davies, Calvinistic Methodist, and G. Frear, D. D., pastor of the First Baptist Church; at 6 P. M., Revs. E. J. Morris (Cong.) and John W. Williams, D. D. Monday—At 10 A. M., Rev. I. G. Lewis (Gwrhyd) (Cong.); at 2 P. M., Revs. T. C. Edwards (Cynonfardd), D. D. (Cong.) and A. J. Morton; at 6 P. M., Revs. B. D. Thomas, D. D., Toronto, and John W. Williams, D. D. These were great meetings. Notwithstanding the condition of the church caused by the fire of 1888, yet the following facts appear in the report that was sent to the Association which was held at Hyde Park in May, 1889: Increase by baptism, 3; letters, 10;

restoration, 8; decrease by letters, 6; exclusion, 13; death, 3; present membership, 161; Sunday school, 168; collection for Foreign Missions, \$9.89.

Mr. Jones served the church until 1890, when he resigned and returned to Wales and settled at Forest-town, near Pontypridd. This was his second pastorate with that church.

The church remained pastorless for over two years, but was regularly supplied with preaching by different pastors. In the spring of 1892 they extended a call to the Rev. John T. Lloyd, then at Linn Grove, Iowa. Brother Lloyd accepted the call and began his pastorate here June 5, 1892. In a letter to the writer Dr. Lloyd states that the church at that time was in rather a low state, burdened with a debt of more than \$8,000.00, so that it meant hard work to remove this burden, hence as soon as the new pastor was on the field both pastor and people went to work with all their might, so that with God's blessing a happy change was seen in the condition of the church. The young people were organized both before and after what is known as the Baptist Young People's Union—and as far as I have been informed, the young people of this church have always acted in harmony with the pastor and the older members, and have been faithful and helpful in all things that were proposed for the advancement of the church. This is as it ought to be—there should be no disagreement on the ground of age in any church. Mr. J. W. Lloyd was the first president of the B. Y. P. U. of this church. "The young and old should associate together for mutual benefit. God has associated the young and the old together, and they need each other's society and fellowship. The aged need the daring and hope, and cheer of the warm young heart. The young have need of the wisdom and conservatism and forethought and practicality of the instructed heart. The one balances the other. Wherever we see such association, we see mutual benefit. We have beautiful illustrations in the Bible—Eli and Samuel, Naomi and Ruth, Elijah and Elisha, Josiah and his associates. Aged Christians should

seek the young in the Christian life, whom they can help by their experience; and young Christians should seek those advanced, whose life they can freshen by their vivacity and cheer."

Happy is the church where the aged and the young are thus associated.

Also, the children were organized under the name of "Buds of Promise," under the care of Mrs. Lewis Edwards—and all went to work for the purpose of building the church, and removing the debt—the pastor went here and there through the State to seek help wherever he could, and God crowned the efforts of both pastor and people with success. Congregations increased, additions were frequent, and the debt was fast being paid, but in the midst of this work the pastor was called to take charge of the Welsh Baptist Church of Youngstown, Ohio, and began his work there December 4, 1898. When Dr. Lloyd left Wilkes-Barre for Youngstown the church here gave him a farewell reception, at which they presented him with a handsome and costly address as a token of their love to him and appreciation of his service.

In his review of his work here he says that he baptized 80, restored 85, and received by letters 25, 190 in all. He says also that the debt had been reduced to \$3,500.00 when he left, of which he raised over \$2,000.00 outside the church, and in speaking of the church he says that he never saw people who worked more harmoniously than they did. It is a pleasant thing for a pastor to be able to think and to speak thus of those with whom he has labored for years. The church depended on supplies again until the fall of 1901, when a call was extended to the Rev. W. J. John, then pastor of the Bethany Church, Gowerton, near Swansea, Wales. Mr. John came here with excellent recommendations and his life since he has been in America proves their correctness. He spent two happy and prosperous years as pastor of this church, when he left to take charge of the Welsh Baptist Church of New Castle, Pa. Wednesday evening, October 28, 1903, a farewell meeting

was held, at which the church presented him with a gold-headed cane as a token of their love to him. The church greatly increased in its congregations and sipirtual tone under his ministry, after having been for nearly five years without a pastor.

After the departure of Brother John the church remained pastorless only a few months, when they called Rev. J. M. Lloyd, D. D., the present pastor. He came here in the spring of 1904 from Freedom, New York. When he came here he also, like his brother, was confronted with a debt—only not quite so heavy. When his brother came here the debt was more than \$8,000.00, when he came it was \$3,500.00, but my experience has been the older the debt the harder to raise. The first question was, how to get rid of this burden? Different plans were thought of, but they found out that nothing would do but for all individually to do their part. This has been done, the debt has been paid, the church has greatly prospered financially and spiritually, and we are here to-day to join together in praising God, to whom all the glory belongs for having so greatly blessed them both as pastor and people in this noble work.

When the present pastor began in 1904 the membership was 157. The statistics in the report to the Association held with the First Welsh Baptist Church of Scranton May 21-23, 1905, are as follows: Increase by baptism, 11; letters, 7; restoration, 22; decrease by death, 5; present membership, 215.

By this sketch we see that during a period of nearly 40 years this church has passed through many changes, yet through them all the Lord has been with them, so that they are now in a better position to do more for the cause in general than they have ever been before.

We see also that this is the first Welsh Baptist Church, not only of Wilkes-Barre, but of the entire lower region of the Wyoming Valley—there is a sense in which it may be said that this church is the mother of all the Baptist churches found in Plymouth, Parsons, Edwardsville, Nanti-



coke and Parrish Street, Wilkes-Barre, as all these have been organized since this was.

The Parrish Street Baptist Church has had what may be called two beginnings. It was first organized as a mission by the late Rev. G. Frear, D. D., but after that there was a kind of a dissolution, and they were reorganized by the First Welsh Baptist Church. It is in that sense we regard it as a branch of the Welsh.

So that this church occupies a very prominent and honorable position in relation to the Welsh Baptist churches of this part of the Wyoming Valley.

### BRIEF SKETCHES OF ITS PASTORS.

The organization of a church after the Apostolic pattern is very simple—pastors, deacons. In his letter to the Phillippians Paul says:—"To all the saints which are at Phillippi, with bishops and deacons."

"No hierarchical prelacy here. No three orders of the ministry—bishops, priests and deacons; but simply these, bishops, or presbyters or elders and deacons."—W. Hoyt, D. D.

This is the view of such church historians as Barrow, Burton, Mosheim, &c., and even Archbishop Whately says:—"Though there was one Lord, one faith, one baptism for all of these (churches), yet they were a distinct independent community on earth, united by the common principles on which they were founded by their mutual agreement, affection and respect; but not having one recognized head on earth, or acknowledging the sovereignty of one of these societies over others. Each bishop originally presided over one church." Mosheim says:—"A bishop during the first and second centuries was a person who had charge of one Christian assembly," &c. So this church, in common with others of a similar faith, has had its bishops or pastors—and I shall now give you simply brief sketches of their lives;

## THEOPHILUS JONES, THE FIRST PASTOR.

Mr. Jones was born at Caerphili, Wales, January, 1810. He was one of 17 children, he being the 14th. His parents' names were Thomas and Catherine Jones—they were natives of New Castle Emlyn, Cardiganshire. He was converted when quite young under Christmas Evans at Caerphili. He was educated at Pontypool Baptist College, so his son, Mr. D. M. Jones, thinks. He was ordained as pastor of the churches of Bwlchygywynt and Bwlchewydd. He came to America in 1843. His first pastorate in America was with the Welsh Baptist Church of New York City, and his last was with the First Welsh Baptist Church of Wilkes-Barre. He died at Wilkes-Barre, February 13, 1896, and was buried in Hollenback Cemetery. He was one of the ablest preachers of the Welsh Baptists.

((See "The Dawn" for April, 1896, for a more elaborate account of his life by the writer.))

## EBENEZER EDWARDS, THE SECOND PASTOR.

Mr. Edwards was born at Llangollen, North Wales, in the year 1824. He was a son of the Rev. John Edwards, Rhuthyn, known later as Edwards Nantyglo, Brynmawr, &c. He was baptized when quite young at the Tabernacle Baptist Church, Cardiff, Wales, by the Rev. David Jones. He was educated at Haverfordwest Baptist College, and ordained at Pembroke, South Wales, in 1847. He came to America the first time in 1850 and settled for a short time as pastor of the Welsh Baptist Church of Danville, Pa. Then he came to Pittston Welsh Church. That church was named "Ebenezer," after the first name of Edwards, viz.: Ebenezer—he was its first pastor. His last pastorate was with the English Baptist Church of Minersville, Pa. He died at Allentown, Pa., and was buried there January 29, 1901. His widow still lives at this date (November 9, 1905.) with her daughter, wife of Prof. D. Miles, at Allentown. Mr. Edwards was noted as a writer and successful competitor at the eisteddfods.

(See "Brief Sketches of Welsh Baptist Ministers" by the writer for a fuller history of his life.)

## SAMPSON JONES, THE THIRD PASTOR.

Mr. Jones was born at Garth, near Llangollen, North Wales, in 1843, and was baptized at the same place when quite young by the Rev. William Williams. He was educated at Llangollen Baptist College, and ordained at Staylittle, January 29, 1869. He came to Wilkes-Barre in 1884 and returned to Wales in 1890 and re-settled with the Foresttown Church, near Pontypridd, and died there September 13, 1898, and was buried in the Taffvale Cemetery.

## JOHN T. LLOYD, D. D., THE FOURTH PASTOR.

Mr. Lloyd was born at Penycæ, Denbighshire, North Wales, January 31, 1857. His parents' names were Joseph and Mary Lloyd. He was baptized at the same place by the Rev. William Roberts May 30, 1869, and began to preach there in 1877. He was ordained at Tyldesley, England, April, 1882. He came to America in 1884, and since then has served Dawn, Missouri, Linn Grove, Iowa, Wilkes-Barre, Pa., and is now with the Welsh Baptist Church of Youngstown, Ohio. He has been very happy and prosperous in all of his pastorates.

## W. J. JOHN, THE FIFTH PASTOR.

Mr. John was born at Kenfig Hall, Wales, February 1, 1857. The fifth pastor is one day younger than the fourth pastor. His parents' names were Thomas and Catherine John. He was baptized at the age of 14 years at Pisgah, Pyle, South Wales, by the Rev. Joshua Thomas. He began to preach at Tondy in October, 1875, soon after his conversion. His parents had moved there from Kenfig Hill and he had gone with them. He was educated at Bridgend, Wales, and Huline Cliffe College, Derbyshire, England. He was ordained as pastor of the Calvary English Baptist Church, Ogmere Valley, South Wales, March 9, 1885. He is now pastor of the Welsh Baptist Church of New Castle, Pa. He is a noble man and a good preacher.

JOSEPH M. LLOYD, D. D., THE SIXTH AND  
PRESENT PASTOR.

Mr. Lloyd was born at Penycæ, North Wales, August 10, 1862. His parents' names were Joseph and Mary Lloyd. He was baptized at Penycæ, his native home, in 1876 by the Rev. William Edwards of Cefn Mawr, in the absence of the pastor, the Rev. William Roberts, who was then very sick. He began to preach at Rhosllanerchrugog, of which the renowned and scholarly John Williams was at one time pastor. He came to America in 1882 and was ordained as pastor of the Welsh Baptist Church of Minersville, Pa., May 5, 1884. but is now your esteemed and successful pastor. You have noticed that the present pastor and the fourth pastor are two brothers, and it can be truly said of both that they have been very successful in their noble work in the Christian ministry.

The first three of the pastors of this church have gone to their reward, and the last three are living. May the memory of the dead be properly honored, and may those who are living be spared for many years to serve their generation, so that when we shall all meet at the great reunion the Master may say to each of us:—"Well don, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."





FOLLOWING ARE THE NAMES OF PRESENT  
OFFICERS, ETC., OF THE CHURCH:

PRESENT OFFICERS.

Rev. J. M. Lloyd, D. D.—Pastor.  
D. J. Thomas—Financial Secretary.  
Charles Hammond—Recording Secretary.  
John S. Hammond—Treasurer.  
J. S. Hammond—Chorister.  
Thomas D. Williams—Assistant.  
Miss Anna Doughton—Organist.  
Miss Edith Lloyd—Assistant.

DEACONS.

John W. Davies, E. M. Rowland, William D. Jones,  
Isaac Doughton, Thomas D. Williams, David J. Thomas,  
Richard R. Davies, Joseph W. Lloyd, John Stephen Ham-  
mond, John T. Williams, John Butler.

TRUSTEES.

Joseph W. Lloyd—President.  
David J. Thomas—Secretary.  
J. S. Hammond—Treasurer.  
E. M. Rowland, Richard R. Davies, Thomas Ham-  
mond.

BIBLE SCHOOL.

David J. Williams—Superintendent.  
John G. Davies—Assistant.  
Margaret P. Phillips—Secretary.  
D. J. Thomas—Treasurer.  
William Doughton—Chorister.  
Edgar Butler—Organist.

## B. Y. P. U.

Charles Hammond—President.

Edwin Rees—Vice President.

Margaret Williams—Secretary.

Thomas Phillips—Treasurer.

Margaret Morgan—Chorister.

Edith Lloyd—Organist.

## LADIES' AID.

Mary T. Morgan—President.

Margaret Doughton—Vice President.

Hannah J. Lloyd—Secretary.

Elizabeth Morgan—Treasurer.

## LIBRARIANS.

Cyril Hammond, John Davies, Thomas Davies.

## USHERS.

William Doughton, Thomas Jones, John S. Lloyd,  
Thomas Phillips, Edwin Rees, John Lewis, Herbert Lloyd,  
Edgar Butler.

## JUBILEE COMMITTEE.

Peter P. Jones, Thomas R. Morgan, Thomas Ham-  
mond, Charles Hammond, Richard R. Davies, John  
Stephen Hammond, John T. Williams, John G. Davies.

## MUSICAL COMMITTEE.

J. S. Hammond, G. J. Jones, Thomas J. Lewis, T. D.  
Williams, D. J. Williams, John Butler, William Doughton.

“Peace be within thy walls, and prosperity within thy  
palaces.”



REV. J. CROMWELL HUGHES, B. A.,  
Pastor.



FIRST WELSH BAPTIST CHURCH, Scranton, Pa.





1849—1905.

HISTORY OF THE FIRST WELSH BAPTIST  
CHURCH OF SCRANTON, PA.

Scranton is now the county seat of Lackawanna County, Pennsylvania, and is one of the most prosperous cities in the State, but at the time to which we shall refer in giving a sketch of the First Welsh Baptist Church it was a small place and included then in Luzerne County, as Lackawanna County was not then formed. Baptist history in the Lackawanna Valley may be dated as far back as 1793, some go as far back as the Tripps in 1771. Elder William Bishop settled in this valley about 1793, occupying a hewn log cabin on a clearing of 300 acres of land that is now the site of a considerable portion of the City of Scranton. September 20, 1795, "Constant Searl, Daniel Taylor and James Ablott sold to the Rev. William Bishop, 'the first settled minister of the Gospel in the Township of Providence, County of Luzerne, and Commonwealth of Pennsylvania,' nearly 300 acres in behalf of the Susquehanna Company," &c. (See Deed Book VI at Wilkes-Barre Court House.) He was the first resident minister of any denomination in this valley. His field of labor extended from Blakely to Wilkes-Barre, a distance of 25 miles. He was a native of England. He died in this county, March 23, 1816, aged 67 years. (See Minutes Wyoming Association, 1892.) But my purpose in this paper is to give a sketch of the First Welsh Baptist Church.

## CHAPTER I.

Among other nationalities who came to these parts of the State to open and work in the mines during the 19th Century we find many Welsh. The most of them had been accustomed in their native land to attend their different churches and Sunday schools. They were determined to have the same privilege in their adopted country, "so about the year 1845 a Union church was founded in a small school

house in Slocum Hollow, a locality included in the present Eighth (8th) Ward of the city. This small Union church contained elements of wondrous expansion and extension. It was the seed out of which have grown all the Welsh religious interests now located in the West Side. The public services of the Union church were conducted by clergymen connected with the various denominations in its membership, Baptists, Calvinistic Methodists, and Congregationalists, each providing ministerial supply one Sabbath in every month, the fourth and sometimes fifth Sabbaths were set apart to invoke God's blessing on the work and messages of the prophets. The clergymen who represented the Baptists were the late Rev. William Richmond, then of Blakeley, and the late Rev. D. E. Bowen, then of Carbondale. Things continued thus until the year 1849, when the Baptist members of the church left and formed themselves into a Baptist Church, securing for their use a school house which had been built in that part of the town now known as the Twelfth Ward. The following year they were organized into a church by the Rev. Daniel E. Bowen. William Richmond and Hugh Hughes of Picatonica, with thirty-six members, William P. Jones, Anna P. Jones, Lewis D. Lewis, Anna D. Lewis, Mary Evans, Elizabeth Jenkins, Mary Smith, William Hoiskins, Anna Hoiskins, Edw. Hoiskins, William Allen, Harriet Allen, William J. and Phoebe Evans, Mary Phillips, Mary Evans, Charles Edwards, Mary Williams, Owen Thomas, Richard Owens, Jane Owens, Evan Jones, John Hughes, John Davis, Mary Davis, William R. Jones, Elizabeth Jones, John P. and Mary Lewis, John Edmunds, Evan Davis, Emma Davis, Prof. William Aubrey Powell, Thomas Powell, Margaret Powell and John Jones, and William P. Jones were appointed the deacons of the new church, and Lewis D. Lewis acting secretary. In 1851 it was received into the Association. Thus we find the church organized and ready for work, but the next need was that of a pastor, and this need was soon supplied. God always has a workman for his work. A brother had lately come from Wales, named

John W. James, who had begun to preach in Wales and who, among others, used to come down from Aberaman to Mountain Ash to preach to the young Baptist Church there in the early days of the pastorate of Dr. Thomas Price, Aberdare. Mr. James came from St. Clair to Scranton in the year 1851 and the young church here gave him a call at \$400.00 per year, which he accepted.

The Lord's blessing was manifest in the work, for prior to his ordination baptism was administered on two different occasions in the Roaring Brook by the Rev. D. E. Bowen. The first time three were baptized, viz.: Thomas Watkins, William Phillips and David Lewis. The converts the second time were John Thomas, Mary Lewis, Barbara Davis, Mary Jenkins, Ann Jenkins and Mary Hoiskins. At a business meeting held January 1, 1852, it was resolved to have Mr. John W. James ordained at the first opportunity and that the Revs. David Evans, Summit Hill; Benjamin Bowen, Pittston, and the church at Carbondale take part in the ordination. After the ordination of the young pastor he entered upon his work with energy, for such was one of the chief characteristics of Mr. James. After having been in the school house for some time it was felt that they needed a more commodious place to worship, hence at a meeting held December 3, 1854, John P. Lewis, Morgan Jones and David L. Davis, trustees, were appointed a committee to negotiate with the officers of the Scranton Iron and Coal Company in regard to purchasing the land upon which to build a church building. They were successful and purchased land on Mifflin avenue for \$250.00. March 6, 1855, the church appointed a building committee as follows: John P. Lewis, John H. Davis, Isaac Walters, John F. Davis (foreman) and Lewis Lewis (merchant). The committee reported their work through their chairman, Lewis Lewis, February 17, 1856, and the report was received on behalf of the church on the same date by David E. Owens. The year 1855 is a notable one in the history of this church, because it was the year in which its first meeting house was erected.

It was also the year in which the Welsh Baptist Association of Northeastern Pennsylvania was organized. From the year 1840 to 1855 the Welsh Baptist churches of New York and Eastern Pennsylvania comprised one association, under the name of the Welsh Baptist Association of Oneida and Eastern Pennsylvania. December 27th, 1855, what is now known as the Welsh Baptist Association of Northeastern Pennsylvania was organized at Scranton and Carbondale. The following ministers were present: Revs. John P. Harris (Ieuan-Ddu), Minersville, Pa.; John W. James, Scranton; William Morgans and Richard Edwards, Portsville; William Richmond, Blakeley; D. C. Thomas, who had just left Tremont; David Evans, Danville, and W. R. Jones, Summit Hill, and B. E. Bowen. The following ministers were present as visitors: Isaac Bevan, D. D., Reading, and Morris J. Williams, Utica, N. Y. Rev. John W. James was elected moderator and Rev. John P. Harris, clerk. Thus the church was honored in having the association here, and in having as moderator its first pastor. Mr. James labored faithfully until he left for Freedom, Cattaraugus County, New York. In 1859 a call was extended to Rev. Tehophilus Jones, then of Nantmeal, Chester County, Pa. Mr. Jones was an able and eloquent preacher, but he only remained one year, and then moved to Aldenville.

In 1861 a call was given to the Rev. Isaiah Davis. He was regarded as an excellent preacher. He left in 1863. In 1863 a call was extended to the Rev. John P. Harris (Ieuan Ddu), then of Freedom, Cattaraugus County, New York. Circumstances made it necessary now for the church to make an important move from what was then known as Scranton to Hyde Park—its present home.

The body of the church lived at Hyde Park and it was evident that the growth of the Welsh population would be there. Hence at a business meeting held September 20, 1863, a motion was made by Prof. William Aubrey Powell, and seconded by William J. Evans, that all the members living on the east side of the Lackawanna River hold a meeting to consider the advisability of going with the



majority to worship in Hyde Park, and Prof. W. A. Powell and John H. Jones, committee, reported that they would keep in unity and go with the majority. At a meeting held September 22, 1863, a motion was made by William Gregory, and seconded by William C. Williams, that the property be sold on Mifflin avenue. A motion was made by David S. Roberts, and seconded by William Gregory, that we ask \$2,800 for the property, \$1,000 down, and \$1,000 in six months, and \$800 with interest in one year. Also that the trustees present a copy of these resolutions to the German Lutherans, who anticipated purchasing. The proposition was accepted and the property was sold for \$2,800.

Henceforth the meetings were held at Hyde Park. Fellows Hall was rented for the Sunday services, and the week evening services were held at the different houses of the members, and blessed meetings they were. Having now sold the meeting house at Scranton, and having located the church at Hyde Park, it was necessary that they should have a church home, hence January, 1864, the church called a special meeting and the following members and friends were selected as a building committee: William J. Evans, John D. Williams, Joseph Lewis, Moses T. Rowlands, John J. Thomas, William Gregory, and Paul Jones, secretary. On March 7, 1866, David S. Roberts and Benjamin Hughes were added to the committee. The committee purchased a lot and a half from Joseph Fellows. Having purchased the lot Mr. Long was selected as architect to make plans and specifications for the church building.

In April, 1864, announcement was made in the Scranton newspapers for sealed proposals. They received two proposals, one from E. Heermans for \$8,000 and one from Messrs. Woolsey and Hammand for \$7,800. The contract was awarded to Edward Heermans, as the committee thought it best to give it to home industry. Such was the condition of the church when the writer became a member of it in 1865. Mr. Harris worked faithfully and traveled a great deal to solicit aid from the churches to pay for the

new meeting house, and whenever the pastor was absent the pulpit was supplied by the late Charles Jones and the writer, who were then assistant preachers in the church. In addition to its home work the church extended its work elsewhere, thus manifesting a missionary spirit. A Sunday school and prayer meeting and also preaching services were started in 1863 at Providence at what was known as the Notch school house and the church was organized in February, 1864. This, I think, is the eldest child of Hyde Park.

After having labored faithfully for two years and a half Mr. Harris resigned in 1866 and returned to Freedom, Cattaraugus County, New York. Sunday evening, November 25, 1866, a call was extended to the Rev. Fred Evans (Ednyfed), who with his family had newly come from Llan-gynidr, Wales. Mr. Evans accepted the call and entered the work with the most promising prospects. When Mr. Evans began his pastorate the Sunday services were still held in Fellows Hall. But it was not long before they began to hold all their meetings in the basement of the new meeting house, which was more commodious. Mr. Evans was very popular with the church and the community, so that the congregations were very large at every service. In the spring of 1869 the new meeting house was dedicated, when the following ministers officiated: Rev. Thomas Price, Ph. D. (who was then on a visit to America on behalf of Irish Missions), Rev. John P. Harris (Ieuan Ddu), Freedom, New York; Rev. John W. James, Pittston; Rev. Theophilus Jones and Rev. B. D. Thomas. This was a blessed era in the history of the church, the temporal and spiritual circumstances of the people were such as to make all, pastor and church, happy in the work. After three years of faithful and prosperous service, Mr. Evans resigned at the close of 1869 to accept a call to the Laight Street English Baptist Church, New York.

In December, 1870, a call was given to the Rev. D. W. Morris of Cwmsarnddu, Wales, which he accepted, and entered immediately upon his work. Installation services were held December 14, when the following ex-pastors

officiated. Rev. Fred. Evans, Rev. Theophilus Jones and John W. James. Also William Morgans, Pottsville; Dr. Parry, Pittston, and Jonathan Nicholas, Parsons. Mr. Morris stands alone as a preacher and a writer, because of his singular style of preaching and writing. The church prospered greatly under his five-year pastorate. It was during his pastorate that the Fourth Ward and the Bellevue Sunday School Missions were started. He resigned at the close of 1875 and returned to Wales.

In November, 1876, the Rev. Moses Wright was called from Alliance, Ohio. He began his pastorate in January, 1877. Mr. Wright was an excellent man and a good preacher and rendered valuable services to the church, but after one year's service he resigned, and was about to take charge at Shenandoah, when in December, 1878, he died.

The church remained pastorless for about four years, but during these years it was supplied with preaching by neighboring pastors. In October, 1881, the Rev. J. W. Williams, D. D., who had just come from Wales, supplied the pulpit for two Sundays, and at the close of the second Sunday's service the church gave him an unanimous call, which, after two months' consideration, during which time Dr. Williams took a Western preaching tour, was accepted. He began his ministry January, 1882. Special revival services were immediately begun, and the church was greatly revived and many added to it by baptism. It was evident that the church had entered upon a new era of prosperity.

One of the first new and important movements entered upon by the new pastor was the utilizing of the latent forces of the church by organizing both old and young into different organizations. The deacons were increased in number and ruling elders were appointed—and this was an order of officers that had never existed in this church before. In the hand-book of the church for 1884 sixteen deacons and twenty-eight ruling elders are named. The manner in which the young people were organized and the work they have done is graphically described in a paper

which was read by Miss Elizabeth Hughes at the Jubilee meeting of the church held in connection with the burning of the mortgage of the church, June 12, 1901. I will give it as printed in the Scranton Tribune for June 17, 1901:

"In the year 1883, while the Rev. Dr. J. W. Williams was the pastor of this church, prominent among its members were many young people. Though as an organization not engaged in any active work for the church. One evening at a certain gathering of young ladies the conversation drifted to church matters and the question was asked why they did not do something toward helping the church. They soon became very enthusiastic and various plans and devices were brought forth.

Finally Miss Annie Meredith, now departed from this world, suggested the making of a quilt, for which names were to be solicited at the sum of ten cents, then printed upon it. This suggestion being favorable it was at once adopted and the young ladies set eagerly to work. Mrs. Evan J. Davis supplied the muslin for the quilt. About \$60 were netted from the affair, the quilt being afterward presented to Rev. and Mrs. Williams. The pastor now called the young ladies together and a society was organized, called the "Young Ladies' Lyceum." This marks the beginning of the young people's organization as an auxiliary. These meetings were held on Friday night and were opened by devotional exercises, after which the members devoted the remainder of the evening in sewing and preparing work for fairs. In March, 1884, a festival continuing two evenings was held, from which the sum of \$225 was netted. And from which sum the present chandeliers were purchased. This society also purchased the furniture and the carpet for the pulpit. The total sum donated by it to the church was \$403.05.

The young men now, inspired by the activity of the young ladies, came to the conclusion that they should help in some way; therefore Dr. Williams invited them to become members of the society. The young men now brought in so many rules and regulations that after about



six months of strictly parliamentary forms, the society, I am sorry to say, proved a failure.

For a short time afterward no society existed. Later the young ladies decided to try working alone. Accordingly another society was organized, composed of young ladies only, the name being changed to the Young Ladies' League, the object being the same as the Young Ladies' Lyceum. Mrs. Dr. Williams was president of this, and the sum of money handed to the church from this society was \$250. From this it can readily be seen that much energy prevailed among the young people at this time.

These meetings were brought to a successful termination by Dr. Williams organizing a debating society composed of both sexes. These meetings were held on Friday night and opened by devotional exercises, after which the program was of a literary nature, consisting of music, recitations, readings and essays from the works of the leading poets, also discussions on different subjects. Just at that time Mr. J. W. Browning, a prominent resident of Scranton and a member of the Penn Avenue Baptist Church, presented a cup to be used as a prize for debating. He wished to encourage debates among the different societies. Many are present to-night who remember how many an interesting evening was spent listening to those debates, and allow me to say here that this method was the means of bringing many young men and women before the public.

The cup was won by our society in a series of debates; but, according to the rule made by the giver, the cup was to be forfeited when interest in debating ceased. As debating was discontinued during the succeeding pastorate the cup could no longer be retained in our possession. The Literary Society numbered about seventy-five members and the sum of five cents per month was imposed upon them to defray expenses. The president of this society during its existence was the pastor, Dr. Williams. In March, 1885, the society bought a map and a globe for the use of the society and Sunday school, costing \$28. This period, it can be safely

said, was conspicuous for the interest and energy exhibited by the young people. In all lines their advancement was remarkable.

Persons naturally gifted, but whose powers lay dormant, were brought forward. And some of our most prominent people trace their success in life back to these days. This society through its treasurer, Mr. James A. Evans, donated to the church the sum of \$127.50, in addition to individual work, as, for instance, the selling of books containing 100 bricks at ten cents each. Hardly a member handed back the book with less than \$10 worth of bricks sold. A very snug sum was realized from this alone."

Such activity as the above is worthy of being emulated by others.

In addition to the spiritual, intellectual and social developments of the church as a body, it was felt that a proper effort should be put forth also for the enlargement and beautifying of the meeting house, to accommodate the needs of the people; hence, at a meeting held November 3, 1882, Rev. J. W. Williams, D. D., was chairman, and Hon. John T. Williams, secretary. Resolved, That we consider the auditorium too small to contain the people in the services. Therefore the following building committee was appointed to extend the building in the rear: Benjamin Hughes, Thomas D. Davis, John P. Lewis, William D. Morris, James A. Evans, Joseph Reynolds, and John W. Davis. The last named was treasurer of the committee. The above enlargement in the rear was made at an expense of \$15,559.17. The reopening services were held Sunday and Monday, January 6th and 7th, 1884. Rev. Fred. Evans, D. D., of Franklin; D. Spencer, D. D., Scranton, Pa.; J. E. Jones, Pittston; D. R. Jones, and J. P. Harris preached. In front of the pulpit is a beautiful marble top communion table worth \$50.00 given by Mr. and Mrs. Evan J. Davis, in memory of the late Deacon D. S. Roberts, uncle of Mrs. Davis.

John J. Williams bought the carpet for the pulpit platform. The young ladies of the church bought and presented the chandeliers or coronas.

The clock was presented by Mrs. J. W. Williams, Mrs. David C. Jones and Mrs. Morgan Boston. Miss Lucretia Jones placed a beautiful book mark in the Bible.

Morris Richards, William Beddow and Thomas P. Jones furnished the three elegant pulpit chairs. The choir agreed to raise \$600.00 in cash in three months. The Ladies' Aid Society \$200.00 in the same time.

Mrs. Joseph Reynolds and Thomas Peters collected the money and paid for the frescoing of the church. The six gas brackets were bought by the choir. The Sunday school gave \$100.00; the Bellevue Branch Sunday school, \$50.00; the Fourth Ward Branch, \$50.00; Continental Branch, \$25.00; Young People's Church Society, \$50.00. (See Scranton Republican, Jan. 7, 1884.) In 1888 it was decided to place a new front on the church, hence the following appointments were made:

Rev. J. W. Williams, chairman; Evan P. Davis, secretary, and the following committee was selected to arrange for the building of a new front: Edw. E. Thomas, John Eppin Jones, Thomas D. Davis, Hon. John T. Williams (Eynon street), John H. Williams, Joseph Reynolds, Samuel Davis, Benjamin Hughes, Thomas Howells, Llewellyn Jenkins, John R. Davis, David A. Morgan, Evan P. Davis, Evan J. Davis and Thomas Jones. The following were selected as an executive committee: Thomas D. Davis, E. J. Davis, David A. Morgan, Evan P. Davis and John J. Morgan. Dr. J. W. Williams was chairman, and Benjamin Hughes was vice president; William D. Morris was treasurer. The above improvement cost about \$18,000.00. All the items will be given as they were presented by Financial Secretary Evan J. Davis. In a sketch of the history of the church published in "The Cambrian" for September, 1890, the writer states that at the commencement of the present pastorate the church consisted of 540 members of good standing; it now has a membership

of over 750. In eight years nearly 800 have been received into fellowship. The losses by transfer to other churches, by death, by erasure, have been heavy, yet its numerical strength to-day approximates 800 communicants.

In the last six years \$32,000.00 have been expended in enlarging and in improving the church, of which \$20,000.00 have been paid, leaving an indebtedness of \$12,000.00 on the property. All the contemplated extensions and renovations have been completed and the brotherhood is in possession of one of the most commodious structures in the city. In the fall of 1891, after nine years of successful pastorate, Dr. Williams resigned and returned to Wales, amid the best wishes of the church and city.

After having depended upon supplies for little more than a year a call was given the Rev. W. S. Jones, of Swansea, Wales. Mr. Jones stands in the front rank as a preacher. He was baptized in Pennel Church, Rhymney, by the late Rev. John Jones (Mathetes), and was thus blessed with one of the best teachers in Wales, which is a great advantage to a man beginning to preach. Mr. Jones accepted the call and entered upon his duties at once. It was stated that the young people had been organized during the former pastorate, yet changes were made during this pastorate. The reason and purpose of this change shall be given in the words of Miss Elizabeth Hughes, quoted from the paper already referred to:

"In 1892 Rev. W. S. Jones of Wales became our pastor. Interest at once sprang anew and the meetings were continued as before. After a period of about two years, during which time excellent meetings had been held, it was feared that perhaps the young people were growing more literary inclined than religiously, so the meetings were changed from literary to devotional. Shortly after this the Baptist Young People's Union, in connection with the Welsh Baptist Association of Northeastern Pennsylvania, was organized November 21, 1893. Societies were being organized in the different churches, therefore it was decided to organize one in our church, to be known as the Baptist



Young People's Union, the meetings to be held as formerly, Friday night. This was in 1894. The motto of the Union was "Loyalty to Christ," and its object was the edification in scriptural knowledge instruction in Baptist doctrine and history, their increase spiritually, their stimulation in Christian service and their enlistment in all missionary activity through existing denominational organization. This was the beginning of the Baptist Young People's Union and the direct outgrowth of the Literary Society. The nature of these meetings was purely devotional, topic cards containing the names of the leaders and the subjects being distributed among the members. In this way all persons were prepared to speak on the subject of the evening, and interspersed with music and recitations were very interesting. Occasionally a lecture or a talk by one of the older members of the church was given. Kindly allow me at this point to drift a little from my subject to say that a Bible class was organized at this time. And that it also was very successful.

These meetings continued with no change until 1897, when Mr. Jones also bade farewell and sailed for his native home, "after a period of four years of religious prosperity among the young people." In the spring of 1897 Mr. Jones resigned in order to accept a call which he had received from Carmarthenshire, Wales. And he returned to his native land with the best wishes of the church and the association.

In 1899 a call was extended to the Rev. D. D. Hopkins Pontarddulais, Wales. Mr. Hopkins came highly recommended as a Christian and preacher of the Gospel.

Tuesday evening, November 21, 1899, a public welcome meeting was held by the church and the Association, which was then holding its semi-annual meeting at Scranton (Hyde Park). The late honored Deacon B. Hughes presided. The meeting was opened with prayer by the Rev. H. H. Harris, Ph. D., of Taylor (English Church). Addresses were made in behalf of the church by Brother Benjamin Beddoe, Thomas Williams and Edward Thomas.

Thomas G. Williams sang a pleasing solo, accompanied by Mrs. D. B. Thomas.

Addresses in behalf of the Association were made by the following ministers: Revs. W. D. Thomas, Pittston; William F. Davies, North Scranton; the Rev. Charles Jones, M. A., D. I. Evans, Shenandoah; John T. Griffiths, Lansford; Rev. Edw. Jenkins, Jermy, and E. Edwards, Allentown. Thus Mr. Hopkins was welcomed to the church and the Association, and his ministry here was prosperous and greatly blessed to the church and the city. He had the united support of young and old. Wednesday evening, June 12, 1901, the church held a special Jubilee service, at which the mortgage of the church was burned and the church declared free from all debts. At this meeting two interesting papers were read in connection with the other exercises, in which the work of the church in its different aspects was reviewed from the beginning. One paper was read by Mr. Evan J. Davis, the financial secretary, and the other by Miss Elizabeth Hughes. The following financial statement is quoted from the paper of Mr. Evan J. Davis:

#### THE FINANCIAL REPORT.

The receipts and disbursements for the front addition were as follows:

##### RECEIPTS.

Received from general collections.....	\$ 2,443 00
Received from Caradoc's concert.....	810 38
Received from the Ladies' Aid Society .....	1,292 00
Received from the Young Ladies' Lyceum....	403 05
Received from Young Ladies' League.....	250 00
Received from Home Workers .....	30 00
Received as donation for new windows.....	140 00
Received from the choir .....	300 00
Received from re-dedicating services .....	2,676 26
Received as loan on property, bond and mortgage .....	9,850 00
Received from old heater bought by Olyphant Church .....	75 00
Total .....	\$ 18,273 23

## DISBURSEMENTS.

Paid for new front to contractors .....	\$ 9,787 17
Paid for steam heater .....	1,143 90
Paid for new organ .....	2,782 99
Paid for windows .....	1,023 63
Paid architect .....	471 65
Paid for work outside of building .....	312 37
Paid for painting, printing, etc.....	636 85
Paid for interest on bond and mortgage.....	469 25
Paid for carpets, etc.....	107 00
Paid for loan to West Side Bank .....	500 00
Paid to William D. Morris, treasurer .....	1,038 42

Total .....\$ 18,273 23

Leaving the church property in debt by bond  
and mortgage ..... 9,080 00

In summing up I will give a brief statement of the  
cost of the church property as it stands to-day:

Ground for church building .....	\$ 900 00
The main building cost .....	8,181 00
The rear annex .....	15,559 87
The front addition .....	18,273 23

Total .....\$ 42,914 10

Total running expenses from 1866 to 1900 (34  
years) .....\$111,104 36

Total .....\$154,018 46

The church owns a mission property in the Fourth  
Ward worth \$2,000, which makes the value of church  
property \$44,910.10.

This is an excellent report, as it shows the healthy  
condition of the church at this time. The following extract  
is taken from the paper of Miss Hughes, which shows the  
pleasant relationship between the young people and the  
pastor and the older portion of the church:

"In 1899 we were glad to welcome our present pastor,  
Rev. D. D. Hopkins, for we had been long without a coun-  
sellor and guide. The society was once again revived and  
meetings continued on the same plan as before.

During the summer it was deemed best to discontinue them, in order to unite with the general prayer and conference meeting of the church. At the opening of the next session the manner of conducting the meetings was slightly changed.

The study of the Sunday school lessons was taken up, although still adhering to the principles of the Baptist Young People's Union. Under the efficient tutorship of our pastor this has proved beneficial, it being a preparation for the Sunday teaching, also imparting more Scriptural knowledge on the different characters of the New Testament. In conclusion, let me say that the Baptist Young People's Union has already given abundant reasons for its existence. It is comparatively young, and with active, faithful members we cannot but hope for success and also in greater international growth. To the best of my knowledge, the persons who have served as presidents of the young people since their first organization are as follows: Mr. Evan J. Davis, Rev. J. W. Williams, Mrs. Rev. Williams, Mrs. Evan J. Davis, Rev. W. S. Jones, Mrs. Emily Evans-Robathan, Prof. James R. Hughes, Mr. John M. Edwards, Mr. Luther Lewis, Mr. D. J. Davis, and at the present time, our pastor, Rev. D. D. Hopkins. The present membership on the roll is 80 persons. In regard to the financial part, the societies have labored long and earnestly toward the liquidation of the debt, which has so long hovered o'er them. From time to time they have given entertainments and socials, from which various sums of money have been netted; and the sum total which these societies have contributed toward the church is approximately \$1,000.

In regard to the religious growth of the young people we can say that it has been very gratifying, nearly all are members of the church, and many a young man and woman have received blessings which will in the dim vista of the future be refreshing to their memory and the means of adding strength to their later years. And now as we look back upon the past we recall the names of many of the or-



ganizers of this society, now prominent men and women in the world. Some are physicians, some lawyers, some ministers of the gospel, some teachers, and some in far away climes, all busily engrossed in the cares of the world, while last, but not least, are those who are busy and happy in that great and noble sphere—"Home Life;" but, I am glad to say, each in their different spheres are not too busy to still follow Christ; and while they do not visit us as of yore, they are remembered by the work they have done. It has been my pleasure to hear some of them say, "What I am I owe to the influence of the Young People's Society of the First Welsh Baptist Church."

We also think lovingly and cherish the sweet memory of those members whom God has called home; and while we toil here on earth, they rest from their labors, and are now happily awaiting our coming, until God shall have done with us on earth. Be it said of them, "Blessed are the dead which die in the Lord," and, though we have labored long and unceasingly, and to-night behold the fruits of it, still we will not stop here, but will continue to march upward and onward, for as Bailey, one of the poets, has said:

"We live in deeds, not years; in thoughts, not breaths;  
In feelings, not figures on a dial;  
We should count time by heart-throbs. He most lives  
Who thinks most—feels the noblest, acts the best."

Mr. Hopkins continued as pastor of the church until March, 1903, when he left Scranton to take charge of the Zion Welsh Baptist Church at Porth, Rhondda Valley, Wales. Before his departure the church gave him a farewell reception, at which he was presented with many valuable gifts as tokens of the esteem in which he was held by the church. After the departure of Mr. Hopkins, the church depended on supplies until the spring of 1905, when the Rev. J. Cromwell Hughes, B. A., pastor of the Bethesda Baptist Church, Swansea, Wales, accepted their call. In the meantime, between the departure of Mr. Hopkins and the coming of Mr. Hughes, the meeting house had been renovated and beautified inside and outside and in May, 1905, the Welsh Baptist Association of Northeastern Penn-

sylvania held its Jubilee meetings with this church, all of which shows the activity and prosperity of the church even in its pastorless state.

Mr. Hughes was born December 2, 1876, at Blaenau, Ffestiniog, North Wales, on Cromwell street. He was the first ever born on this street, hence he was named "Cromwell." His parents' names were John and Grace Hughes, both from Anglesea, North Wales—the father is a deacon in the Calvary Baptist Church at the above place. He was baptized at the age of 14 by the Rev. T. T. Hughes, now of Rhos, Mountainash, but then pastor of the Calvary Baptist Church, Blaenau, Ffestiniog. He began to preach at the same place in July, 1895. He received his elementary education at his native home. At the age of 14 he served as a teacher at the Glanypwll School, and in December, 1894, he won the Queen's Scholarship and entered the Day Training Department at Bangor University in September, 1895, and earned a First Class Certificate for Schoolmaster and passed his Intermediate B. A. in June, 1897, securing also in June, 1898, his Special Merit Schoolmaster Certificate. In September, 1898, he was selected out of 37 candidates for the position of assistant principal in a school at Clifton Bristol, and thirteen months later accepted a similar appointment at Colwyn Bay, North Wales. He entered Bangor Baptist Theological College, September, 1900; he remained here until June, 1903, when he passed his final examination for B. A. In the spring of 1903 he received a unanimous call from the Bethesda Baptist Church, Swansea, South Wales, and began his ministry there in July, 1903. This church is one of the oldest Baptist churches of Wales, founded originally at Ilston in 1649 by the Rev. John Myles, who came to Massachusetts in 1663 and was the founder of the family in America from which our noble Lieutenant General Nelson A. Myles comes. This church has been served by such eminent ministers as Joseph Harris (Gomer), Daniel Davies, D. D., the noted blind preacher; R. A. Jones, A. J. Parry, D. D., and E. Edmunds, now secretary of the Baptist Union of Wales. It

was an honor to succeed such men. He remained here until April 30th, when he resigned to accept the call from the First Welsh Baptist Church of Scranton, Pa. His resignation was accepted with extreme reluctance and regret, because during the nearly two years he had been very successful in a spiritual and financial sense.

He preached his first sermon in Scranton Sunday, June 25, 1905, from 2 Thes. 3:1—an abstract of which was published in the Scranton Republican, Monday, June 26. Monday evening, October 2, a public reception was given by the church, at which addresses were delivered by representatives of the church, the Welsh and English Baptist Associations and the city. He has started here under very favorable prospects and we hope that the union of pastor and church will continue happily for many years with God's blessing.

#### CHORISTERS AND ORGANISTS.

As far as I have been able to find out the following have served as choristers and organists of this church:—

The first chorister and organist was the well known Prof. W. Aubrey Powell. He and his wife were among the leading singers of America in their day. William J. Evans and Edward E. Thomas were the leaders when the writer came to the church in 1865. Later came Henry P. Davies, Robert J. Jones, W. E. Evans (W. E. Evans is the father of Prof. Hayden Evans of Scranton), Dr. D. J. J. Mason, now of Wilkes-Barre; W. W. Evans and the present chorister, Thomas G. Thorburn.

Organists—As stated above Prof. W. A. Powell was the first. He has been succeeded by David O. Lewis, Mrs. Lewis E. Davies, a sister of Prof. Powell; Miss Esther Hughes, daughter of the late beloved B. Hughes, now Mrs. John Evans, widow of the late Rev. John Evans of Westerly R. I.; Miss Maggie Hopkins, late daughter of Deacon John and Jane Hopkins; Miss Jennie Thomas, late daughter of Deacon E. E. Thomas; Mr. Edward Protheroe, Miss Mary J. Davis, daughter of Mr. and Mrs. E. J. Davis,

now wife of Dr. T. W. Jenkins, Albany, N. Y.; Mrs. D. B. Thomas, Elizabeth Hughes, and the present one is Miss Elizabeth Hughes; assistant, Blanche Gealy.

Others might be named as having rendered efficient service—the beloved John S. Edwards, killed in Diamond Mines in 1868.

### THE PREACHERS RAISED IN THIS CHURCH.

It is the duty of the church to pray for, and seek laborers for the harvest. Matt. 9:38. This church has sought out several, and sent them out into the harvest.

#### REV. THOMAS SEYSE.

Mr. Seyse was born at Kidwelly, Carmarthenshire, Wales, January 1, 1835. He was a son of George and Jane Seyse. He was baptized when quite young at Kidwelly by the Rev. John Reynolds. When about 14 years he came to America and settled in Scranton. He was here during the pastorate of John W. James, and as he was a bricklayer by trade he helped to build the little chapel on Mifflin avenue, Scranton. January 10, 1861, he was married to Miss Anna Rowlands, daughter of Moses Tudor Rowlands and Mary R. Rowlands, natives of Anglesea, Wales. The Rev. Theophilus Jones married them. In the fall of 1862 he entered Bucknell University. In September, 1865, he was ordained at Blakely, Pa. The most of his ministerial life was spent in Western New York, where he died at Strykersville, N. Y., April 11, 1903, and was buried at Java Village Cemetery, New York, April 14. He was an excellent man and a wise and able preacher and left a healthy Christian influence behind in all of his pastorates.

#### REV. CHARLES JONES.

The name of Mr. Jones is well and kindly remembered by many who are still in the church. He was baptized into the fellowship of this church by the Rev. Isaiah Davis. He began to preach under the Rev. John P. Harris in 1865. He preached his second sermon in a prayer meeting held



that week at the house of the writer on Eynon street (now), but Patagonia then. He graduated in Bucknell University in 1871 and was ordained the same year at Blossburg. He died at Nanticoke, Pa., April 17, 1900, and was buried at Washburn Street Cemetery, Scranton, Pa., April 21, 1900. At the time of his death he was the moderator of the Association.

### REV. J. T. GRIFFITHS.

J. T. Griffith was baptized at Pisgah Pyle, Glamorgan-shire, Wales, July 20, 1859, by the late Rev. John Roberts (Roberts Fawr), as he was called. He was noted for his eloquence. He began to preach at the same place under the pastorate of the immortal Rev. John Jones (Mathetes), who succeeded Mr. Roberts at Pisgah. He came to Hyde Park from Mountain Ash in 1865 with a letter from the Rhos Church, stating that he had begun to preach in the Gyfeillach (Society), and after his arrival at Hyde Park he had to preach a trial sermon at the prayer meeting, which was held that week at the house of William Williams, who then lived at the upper end of Hyde Park; text, Lam. 4:2. From that time on he preached regularly in public as opportunity afforded. He feels greatly indebted to the Rev. J. P. Harris (Ienau Ddu), then pastor, and Rev. Fred. Evans, D. D., his successor, and to the church for encouragements received. He entered Bucknell and Crozer Seminary and left the latter in 1869 for Newburgh, Ohio. There he was ordained August 22nd, 1869. He was the first Welshman at Crozer and the first student to leave it for the ministry.

### REV. W. F. DAVIES.

Mr. Davies was baptized at Zion, Merthyr, Wales, by the Rev. Cornelius Griffiths. He was one of the founders of Nddfa, Treosky, Wales, now under the care of Rev. W. Morris, D. D. (Rhosynog), but then under the care of the Rev. J. Rufus Williams as a branch of Nebo. He preached there once a month. Mr. Davies began to preach at Nanticoke, Pa., in 1872, and came to Hyde Park in 1873. In

1875 he went to Bucknell and in 1878 left Crozer Theological Seminary and accepted a call at Nanticoke the same year. From 1878 until now he has labored at Nanticoke and Providence, now North Scranton, where he is still pastor of the Welsh Memorial Church.

#### MR. EBENEZER LLOYD.

Mr. Lloyd began to preach about the same time as the Rev. W. F. Davies. Though Mr. Lloyd never entered the practical ministry but followed his calling as a mine boss, yet he preached much. He died at Edwardsville in the summer of 1900 and was buried at Forty Fort. At the time of his death he was mine foreman at the Woodward Mine.

#### PROF. JAMES R. HUGHES.

Mr. Hughes was born at Minersville, Pa. He became a member of the church during 1882. He entered Keystone Academy in 1887. He was licensed to preach by the First Welsh Baptist Church in 1889. He graduated from Bucknell University in 1894. He has been in a sense an assistant to the pastor ever since he was licensed. Though he is a professor at the public schools of Scranton, he preaches frequently and is much in demand.

#### ITS MISSION WORK.

Situated as this church is, both in its historical and geographical aspects, it has been and still is in a position to be of great service in doing mission work, both in the valleys of Lackawanna and Wyoming—and this it has done—it has been helpful in planting Welsh Baptists in the Wyoming Valley from Pittston down, and in the Lackawanna Valley from Taylor up. In 1864 it organized the First Welsh Baptist Church of what was then known as Providence, but now known as West Market street, Scranton; in 1869 it organized the Welsh Baptist Church of Taylor, and it has now two missions in the city, the Fourth Ward and Bellevue, and it has representatives in its scattered

members throughout the States. It is now passing through great changes like all Welsh churches as to language, but whatever may be its future language it can never free itself from the obligations to its noble Welsh founders who planted its principles in this valley, yea, in the United States. May the God of the fathers and the mothers be still the God of the children.

“Peace be within thy walls and prosperity within thy gates.”

## PRESENT OFFICERS.

### PASTOR.

Rev. J. Cromwell Hughes, B. A.

### DEACONS.

E. E. Thomas, Joseph Reynolds, E. J. Davis, James A. Evans, Henry P. Davies, J. H. Kelly, J. J. Morgan, Peter Gealey, James R. Hughes, John L. Jenkins, Samuel R. Jones, David Vaughn, Thomas M. Jones, John J. Hopkins.

### TRUSTEES.

Henry P. Davies—Chairman.

Joseph Reynolds, J. H. Kelly, J. J. Morgan, Peter Gealey, E. E. Thomas.

Treasurer of the School—John L. Jenkins.

Corresponding Secretary—E. E. Thomas.

Financial Secretary—Evan J. Davis.

### SUNDAY SCHOOL.

General Superintendent—John D. Phillips.

Superintendent of Mother School—John Slugg.

Superintendent of Fourth Ward Mission—David Jenkins.

Superintendent of Bellevue Mission—David Evans.

## AUXILIARIES.

## B. Y. P. U.

Reorganized October, 1905.

President—Rev. B. C. Hughes, B. A.

Vice Presidents—Mr. Thomas J. Thomas and Mrs. E. E. Robathan.

Secretary—Miss Elizabeth Lewis.

Treasurer—Miss Jennie Jenkins.

Chorister—Miss Elizabeth Lewis.

Librarian—Mr. David Horburn.

Pianist—Miss Blanche Gealy.

## LITERARY SOCIETY.

President—Rev. B. C. Hughes, B. A.

Vice Presidents—Prof. J. R. Hughes and J. J. Davies.

Secretary—Miss Bertha Kelly.

Pianist—Miss Blanche Gealy.

## CHORISTER OF PUBLIC SERVICES.

Thomas G. Thorburn.

Organist—Elizabeth Hughes.

Assistant—Blanche Gealy.

Membership in May, 1905—430.

REV. WILLIAM RICHMOND BLAKELY, THE  
FOUNDER OF THE FIRST WELSH BAPTIST  
CHURCH OF SCRANTON—1793-1857.

Through the courtesy of Mr. James A. Evans and the kindness of his pastor, the Rev. J. Cromwell Hughes, B. A., in writing the facts furnished him by Mr. Evans, I am permitted to print for the first time a complete sketch of this noble man, and no place could have been more fitting for this than in connection with a sketch of the First Welsh Baptist Church of Scranton. Brief sketches of all the other deceased pastors of the church except Isaiah Davies may



be found in the writer's "Brief Biographical Sketches of the Welsh Baptist Ministers of Northeastern Pennsylvania.

J. T. G.

"The following biography of the above good servant of the Lord is based on notes found here and there in old copies of the "Seren Orllewinol," diligently searched by Mr. James A. Evans of Hyde Park, Scranton, who deserves every credit for his indefatigable labors in bringing to light these authentic facts. Mr. Evans also came to the knowledge of important facts—hitherto unknown—during his sojourn in Wales this summer (1905). Mr. Evans himself is a native of Llanwenarth and was a member of the old Baptist Church of that place where William Richmond commenced to preach. He says that Llanwenarth was for generations the Baptist Jerusalem and he can recall people attending services on communion Sundays who had traveled twenty miles to reach the favored spot.

While in Wales Mr. Evans had an interview with a daughter to William Richmond's brother, who lives now in Tonyrefail, South Wales. Her name is Mrs. Jane Jones. She was born in 1824, so she is now 81 years old. She remembers her uncle bidding farewell to her father on his departure for America. She was then but six years old. Mr. Evans also found out the exact place of William Richmond's birthplace, viz.: in a cottage called Penmuarth, between Crickhowell and Llangynidr, in the year 1793. A sister of William Richmond married a Mr. William Gwynne, Pantybailey Farm by Llangynidr, and his family still live there. Richmond's father and mother are buried in the old graveyard of the Baptists at Llangynidr. They were baptized by Dr. John Jenkins of Hen Goed.

Thus we know that the Rev. W. Richmond was the son of John and Isabella Richmond. He married Miss Mary Jones of Llanelly Brecon.

William Richmond was a zealous member of the old Baptist Church of Llanwenarth, also he preached there, and the probability is that he was fully ordained before he departed for America. The date of his ordination Mr. Evans

could not find—the record of the old church for that year—1830—having been lost.

Richmond landed in Philadelphia in 1830; went to Blakely and worked there on a farm with Mr. Callender, who built the Callender Baptist Memorial Church in 1832, and it is there at the present day.

In time Mr. Richmond bought a farm himself in Blakely and lived on it until his death, working with his hands, and like Paul of old, planting new churches throughout the Lackawanna Valley and to Summit Hill and Minersville on the back of his old horse—Little Charlie. He thus worked and traveled for 27 years. His custom was to supply the weak Baptist churches while they were without a minister and to organize new churches and to take care of them until they had a minister. Oh, what a glorious and self-sacrificing spirit! It was William Richmond that had charge of the First Welsh Baptist Church at Scranton, Pa., before it was received into the Association in October, 1851, at a meeting of the Association in Carbondale in 1851. Also he had charge of Dunmore Church and many others.

I give the following facts from the minutes of the Association of the Welsh Baptists of Eastern Pennsylvania and County of Oneida, C. N. as they appear in "Seren Orllewinol" for December, 1851:

October 18th, the ministers and delegates met in conference, which was opened by reading and prayer by Rev. William Richmond in the sanctuary of the Welsh Baptists at Carbondale, Pa.

## RECORDED

(1) That there is a young church in Scranton, but up to this time without a house of worship to themselves. Our brother, William Richmond, labors among them and their pastoral care is chiefly upon him.

(2) Also we have a young sister church at Dunmore, where labors the brethren, William R. Jones and Thomas Cheshire, lay preachers.

RESOLUTIONS OF THE CONFERENCE, ~~1888~~ 1857

(1) That the church in Scranton be received into membership in the Association. Number of members, 46.

(2) Also Dunmore Church, with 18 members, and Pittston Church, with 62 members.

William Richmond preached his last sermon at Carbondale the Sabbath before he died. This text was Job 14:10, "But man dieth and wasteth away," &c. He died at his home the following Sabbath, October, 1857, and his last words were, "The river is broad, but not deep."

William Richmond was a disciple of the old Francis Hiley of Llanwenarth, and Hiley's image was upon him and he drank deeply of his spirit.

It is also recorded that William Richmond married a second time on November 3, 1851, Miss Sarah Parry Scott.

I give below a copy of a resolution that was passed in the Welsh Baptist Association of Eastern Pennsylvania, which held its third sitting in Carbondale, Oct. 9, 1858:

"Whereas, Our Almighty Father has seen best during the last year to take away from us unto Himself the old pilgrim—our dear brother and faithful servant of the Lord Jesus Christ—William Richmond—

Resolved, That, feeling deeply his loss, we beg to testify to his honorable service as a servant of our Lord, hoping that his Christian walk through this life, his enthusiasm for truth as it is in Christ Jesus, and his loyalty under all circumstances to the cause of our Lord Jesus, will have its due influence over the churches as well as over the ministers who are left to labor further in the Vineyard of our Great Saviour.

The above was unanimously agreed to by the conference.  
(Signed)

J. P. HARRIS, Secretary.

The following also appeared in the "Seren Orllewinol" for December, 1857, from the pen of Rev. J. W. James:

#### THE DEATH OF REV. WILLIAM RICHMOND.

He passed away the 20th of October, 1857, at Blakely. The remains were taken care of by a host of friends and placed in the cemetery at Carbondale on the 23rd of the same month, when the following ministers were present: Rev. J. W. James, Scranton (B.); Rev. O. Burkenyon, Blakely (B.); Rev. D. Hughes, Providence (B.); Rev. L. Williams, Carbondale (Cong.); Rev. David Williams, Carbondale (M. E.); Rev. John Davis, Carbondale.

Rev. J. W. James preached in Welsh, Rev. O. Burkenyon in English, and the Rev. L. Williams, officiated at the cemetery.

I now give an extract from an eulogy by Isaac Bevan (once pastor of Penn Avenue Church, Scranton and a native of Llanwenarth) upon Richmond and published in the Western Star February 1, 1858:

"His natural and unassuming manner compelled one to love him, very seldom have I met a man who was better conversant with the Scriptures. His thoughts were such that brought out some of the most original and descriptive ideas. There are many men to-day with the title of 'D. D.' who have not attained within the one-hundredth part of the Biblical knowledge of Rev. Mr. Richmond. To me this earth is somewhat empty without him and before long I expect to see him in his heavenly robes and share in his glory."

To close I give a few verses in Welsh from an elegy upon his death which appeared in the "Seren Orllewinol" for May, 1858, by William Morgan, Pottsville:

"Yr oedd eu athrylith  
Yr bur adnabyddus  
Ei fywyd cyhoeddus  
Yr addas a gweddus  
Ei holl ddrychfeddyliau  
Oedd wriddiol a chryfion  
Cyfeiria ei eirau  
Er cyrhaedd y galon  
Nid oedd dim gwag ymffrost  
Na rhodres gwageddol  
Na dim yn cymylu  
Ei fywyd defnyddiol  
Mae cof am Ei ddoniau  
Mewn llawer cymanfa  
Ei Eirau'n diferu  
Eel gwlith ar wyrdd lysiau  
Mae 'nawr mewn hwyl nefol  
Yn moli y Duwdod  
Trwy rym y cyfryngwr  
Yn nhrefn Cymmod."

—Heddwch iw lwch.

J. CROMWELL HUGHES,

Scranton, Pa.

Nov. 24, 1905.

P. S. There is one member in the church now whom Rev. W. Richmond baptized—Mrs. Ann Lizzie Davies.

J. T. G.

#### FINAL NOTE.

I wish to acknowledge my indebtedness to Brthren F. E. Thomas, E. J. Davis and James A. Evans, whom I have intimately known in this church for more than forty years.



I have made use also of everything that I have been able to find pertaining to this church in the "Cambrian," the "Dawn" and Scranton papers, such as Tribune and Republican, and I now present it as my tribute to the church with which I united in April, 1865, and from which I entered the ministry in August, 1869.

JOHN T. GRIFFITH.

Edwardsdale, Pa., November 21, 1905.













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